A Briefe

REMONSTRANCE

OF

The REASONS and GROUNDS of those People commonly Called ANABAPTISTS, for their Seperation, &c.

Or Certaine

QUERIES

Concerning their

FAITH and PRACTICE, propounded by Mr. ROBERT POOLE; Answered and Resolved

By

WILLIAM KIFFEN.

1 Pet. 3. 15.

Sanctifie the LORD GOD *in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and feare.*

July [London] 26

Printed and published for publike Information in the Yeere 1645.

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TO

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POOLE; Answered and Resolved

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Printed and published for publick Information in the
Year 1675.

THE PRINTER TO THE READER.

Courteous Reader,

THE Copy of this Discourse comming accidentally into my hands, and upon the perusall thereof, conceiving it tended much to the vindication of the People of God, and Information of the ignorant, concerning the Order of the Gospel, I therefore was emboldened to Remonstrate the same unto the whole world, that the vertue thereof might not be smothered with me, but communicated to the publike benefit, and the professors thereof freed from the injurious Censure and Contumilie of the World: I need not much glosse it over with commendations, the better to invite thee to a serious examination thereof; I hope its own worth will speake better for it selfe, and prove more prevalent to the ingenious and moderate peruser, then mine applause: I will not further ingage my selfe in its praise, yet if the word of the Printer to the READER may passe, the perusall is worth thy paines, and the matter worth thy tryall, and the LORD put it into thy heart to hold fast that

which is good, As in another case it was said, Is not the hand of Joab with thee in all this? So concerning these QUERIES propounded by Master *ROBERT POOLE*, I will not *aske what* Synodean *Interest there is with him therein, much lesse affirm it, lest I trespasse too far upon the Authority of mine Intelligence; for I dare not be too positive, where neither mine eye nor my eare are privy to the Counsell, nor I may be bold to my conceptions, for thoughts free, but be they as they are, or from whomsoever; I commit them to the grace of* GOD, *in the consideration of what followeth.*

[***]

TO

Mr. ROBERT POOLE, *Salutations, &c.*

SIR,

I According to your Daughters & Servants desires, was willing to give a meeting to any friends you should bring, that wee might fairly and lovingly declare our thoughts from the Scripture, concerning the subjects of Baptisme, as desiring that you might thereby, hearing, try all things, and hold fast that which is good; but in stead thereof, I found onely those, whose mouthes were filled with bitternesse, and I have cause to fear, their hearts as full of hatred against those, that in this thing are contrary minded to them, which to me did appeare, by their charging of me with being a Seducer, a Blasphemer, and such like termes, as if the end of their comming, had been rather to raile then reason, and though what I said, was as apparent as the Light, yet were they pleased to charge it with no lesse then Blasphemy, although I think, upon serious consideration, in coole blood, they would be ashamed of that charge; I shall forbeare to mention those many things, which by them went under that name, and present only one to your memory, to shew to whom you please, (*viz.*) That it was essentiall to true justifying faith, for us to beleeve, *that* JESUS CHRIST, *as man, proceeded from the loines of Abraham:* This was the Position which was charged by him for Blasphemy, which if they please, I shall appeale to the whole *Synod* in this thing, whether it be true or no; and truly for my part, I beleeve it so apparently true, that hee which shall deny this, must denie Christ; but to let passe all such kind of Calum-

Calumnies as these are, it being not the end of my writing, to present them to you; but rather seeing wee have made a beginning, I here present these ensuing *Queries* to you, intreating an Answer to the same.

1. Querie. *Whither the Institution of Circumcision, be the Institution of Baptisme? or whither there be not a new Institution? And if a new Institution; Whither wee are not to dispence Baptisme upon those subjects only, which the new Institution holds forth?*

2. Querie. *Whither this new Institution, holds any other as the true subjects of Baptisme, but Persons Discipled or taught; and if not, Whither any other ought to be Baptised?*

3. Querie. *Whither God hath appointed the Ordinance of Baptisme, as a meanes to conferre Grace, or as a signe to confirme the Grace which is conferred; and whither wee have any ground to judge persons have grace conferred upon them, but by profession of Faith?*

4. Querie. *Whither the Gospel owneth any other seed as the Children of Abraham, but a spirituall seed; and whither the spirituall seed be not only such as beleeve; and whither this Ordinance of Baptisme doth not particularly belong to this spirituall seed; and how the Children of Beleeving Gentiles may be said to be this spirituall seed?*

WILL. KIFFEN.

¶ *Mr. POOLES ANSWER.*

SIR,

I Received a written Paper, with your Name subscribed thereunto, with certaine groundlesse Queries, as you say, were the desire of some, for my satisfaction, to which I return you this Answer, That my selfe being the party Injured, have just cause to receive satisfaction from you and your parties, that have done me the Injurie, in seducing my Chil-

Children and ſervants into your errours; therefore I conceive it to be equall, and neceſſary, that you ſhould give me ſubſtantiall and cleere Anſwers out of the Word of God, to theſe my enſuing queries; which if you doe refuſe, I ſhall impute it to your unabilitie.

1. Querie. *By what warrant of the Word of God doe you ſeperate from our Congregations, where the Word and Sacraments are purely diſpenced?*

2. Querie. *By what Scripture Warrant doe you take upon you to erect new framed Congregations, ſeperated to the diſturbance of the great Worke of Reformation now in hand.*

3. Querie. *What warrant have you either to be a member, much leſſe Miniſter of any ſuch ſeparate Congregation?*

4. Querie. *What warrant have you to admit into your ſeperate Congregations ſillie ſeduced Servants, Children or People.*

5. Querie. *How can you vindicate by the Word of God your Anabaptiſticall way, from the ſinfull guile of notorious Schiſme, and defection from all the Reformed Churches.*

6. Querie. *Whether you, and ſuch like pretended Teachers as you are, be not the Perſons Carractriſed and condemned in theſe and ſuch like Scriptures following, Matth. 7. 15. Act. 20. 29, 30. Rom. 16. 17, 18. 2 Tim. 3, 6, 7, 8, 9. 2 Pet. 2. 1, 2, 3. 17, 18, 19. Jude verſ. 4. 8. 10. 12, 13. 16.*

Theſe Queries I propound, that truth may tryumph, and error may vanniſh, and that my ſelf and my deluded ones may receive ſatisfaction, which if you doe not, I deſire you, as you will anſwere it before God and men, that you doe neither admit or receive any of mine into your pretended Church, and if you have, I demand of you or yours, in whom the Power lies, ſuddenly; at or upon the ſight hereof, to diſcharge them, and leave them to the Power of me, who have the charge of them; and in expectation hereof, I ſhall reſt as I find you.

¶ *Mr. KIFFENS REPLY.*

SIR,

I Have received your Note, wherein (contrary to my expectation) instead of an Answer to those Queries I sent you; I find others propounded by you, under this consideration (as you say) *that truth may triumph, and error may vanish, and that you and yours may receive satisfaction*; I shall not need to speak, for I hope my actions shall at all times manifest the earnest desire of my soule, and willingnesse of Spirit, to give satisfaction (so farre as God hath given me Light) to every just demand, both for the vindicating of that truth wee desire to walke in, as also to satisfie (if possibly by the Word of God I may) every mans Conscience, that shall any wayes scruple or oppose it: And so not willing to descant further upon Circumstances in your writing, or too narrowly to prey into such Expressions therein, as too much manifest a spirit lifted up in his owne conceit, and much inveterated against us and our Practise, knowing it is the common portion of such that will live godly in *CHRIST JESUS*; I passe them by, and so come to answer your demands.

QUERIE I.

By what warrant of the Word of God, doe you seperate from our Congregations, where the Word and Sacraments are purely dispensed?

Answ. This Querie seems to import thus much; that from such Congregations, where the Word and Sacraments are purely dispensed, men ought not to seperate, but that men are and ought to seperate from such, where the Word and Sacraments are not purely dispensed, your Querie seems to grant, but how ever, though it should be denied, these Scriptures

tures plainly prove it, *Rev.* 14.8,9,10. more fully manifested in *Revel.* 18.1,2,3,4,5. *Esai.* 52.2. and more at large spoken of, 2 *Cor.* 6.14. to the end; as also practised by the Apostle *Paul* himself, in *Acts* 19.8,9,10. But now, *Sir*, here lies the question; If your Congregations be such, as where the Word and Sacraments are purely dispenced, then we sinne, and you justly charge us with Schisme, for separating from you, but if it be not so, that your Congregations are such, but on the contrary, even such as doe not dispense the Word and Sacraments purely, then we doe well, and you sinne in charging us with Schisme, in doing what the Word commands, and the Saints practised, and therefore wee having nothing to prove that the Word, and Sacraments are purely dispensed amongst you, but your bare affirmation, it cannot satisfie our Consciences; and I marvell how it satisfieth yours: Doth not the Word of God, like a two-edged Sword fight against you? May not that Scripture justly be applyed to you. *Jere.* 7.8. 9,10. *Behold, ye trust in lying words that cannot profit: Will ye steal, murder, and commit adultery, and swear falsely, and burn Incense unto* Baal, *and walk after other gods whom ye know not; And come and stand before mee, &c.* For doe you not daily admit and suffer to be amongst you such as doe according to Gods Word, *Leaven the whole lumpe*, 1 *Cor.* 5.6. and doe not purely dispence the Word upon them for their healing; the Spirit of Christ saith, such glorying is not good, and the feast of the Lord ought not to be kept with them: and I pray you shew me what Gospel Institution have you for the Baptizing of Children, which is one of your *great Sacraments* amongst you; what can you finde for your practise therein, more then the durty puddle of *mens Inventions* doth afford; and therefore when your Sacraments are purely Administred according to the pure Institutions of the Lord Jesus; and when you have dispensed the Word and Power of Christ, for the cutting off all Drunkards, Fornicators, Covetous, Swearers, Lyars, and all abominable and filthy persons, and stand together in the faith, a pure lumpe of Belee-

vers, gathered and united according to the Institution of Christ, wee (I hope,) shall joyne with you in the same Congregation and Fellowship, and nothing shall seperate us but death, but till then we shall by the grace of God, continue our seperation from you, according to the light wee have received, desiring your perusall of these Scriptures, as an addition to those formerly quoted, wherein we have sufficient testimony, comparing them with your practise, that the Word and Sacraments are not purely dispenced amongst you. *2 Thess.3.6. Ephes.5.3,4,5.11. Gal.5.9.12. 2 Cor.6.14. 1 Cor. 5.4,5,6. Act.2.40.*

QUERIE II.

By what Scripture warrant doe you take upon you to erect new framed Congregations, seperated to the disturbance of the great Worke of Reformation now in hand?

Ans. This querie hath in it these two parts, 1. That wee erect new framed Seperate Congregations. 2. Wee doe by this disturbe the great Worke of Reformation now in hand.

To the first, it is well knowne to many, especially to our selves; that our Congregations were erected and framed as now they are, according to the Rule of Christ, before wee heard of any Reformation, even at that time when Episcopacie was in the height of its vanishing glory (and wee are confident, will remain in the despight of all cruelty) even when they were plotting and threatning the ruine of all those which opposed it, and wee hope you will not say, wee sinned in seperating from them, whose errors you now condemne, and yet, if you shall still continue to brand us with the names of *Anabaptists, Schismaticks, Heretickes, &c.* for saving our selves from such a Generation, *Acts* 2.40. as you your selves have cut off, and from such a superstitious Worship, as you say shall be reformed; wee conceive it is your ignorance, or worse, and though you condemne us, Christ will justifie us,

even

even by that Word of his, which he hath given us, and wee desire to practise, and have already commended to you in that conclusion of our Answer to the first querie.

And for the second part of your querie, *That wee disturbe the great Worke of Reformation now in hand*; I know not what you meane by this charge, unlesse it be to discover your prejudice against us, in Reforming our selves before you; for as yet we have not in our understanding seen, neither can wee conceive any thing of that we shal see reformed by you according to Truth, but that through Mercie, wee enjoy the practise of the same already; 'tis strange this should be a disturbance; to the ingenious faithfull Reformer; it should be, (one would think) a furtherance rather then a disturbance: and whereas you tell us of the worke of Reformation now in hand, no reasonable men will force us to desist from the practise of that which we are perswaded is according to Truth, and waite for that, which we know not what it will be; and in the meane time, practise that which you your selves say must be reformed: but whereas you tell us of a great Worke of Reformation, wee should intreat you to shew us wherein the greatnesse of it doth consist, for as yet wee see no greatnesse, unlesse it be in the vast expence of Money and Time: for what great thing is it to change *Episcopacie* into *Presbytery*, and a Book of *Common Prayer* into a *Directory*, and to exalt men from Livings of 100l. a yeere, to places of 400l. *per Annum*: for I pray you consider, is there not the same power, the same Priests, the same People, the same Worship, and in the same manner still continued, but when wee shall see your great worke of Reformation to appeare, that you have framed your Congregations according to that true & unchangeable Pattern, 1*Cor*.3.9,10,11. according to the command of our Saviour, *Mat*.28.19,20. and the Apostles practise, *Act*. 2.41. and *chap*.5.13, 14. and made all things suitable to the Pattern, as *Moses* did, *Exod*.25.40. *Heb*.8.5. you will see, I hope, that wee shall be so farre from disturbing that Worke, as that wee shall be one with it.

QUERIE

QUERIE III.

What warrant have you either to be a member, much lesse a minister of any such Congregations?

An. This querie, as I conceive, is added more for number then for weight, if we can prove our Congregations true, our membership must needs be true; and so not to be questioned; I would not speake any more to this querie, but that I see you pinch so hard upon our Separation in foure of your queries, to which I shall give a more full answer to prove our seperation true from your Assemblies; and first it cannot be denied, but *JESUS CHRIST* is of the Father anointed to be the head of the Church, which is his body. *Ephes.* 1. 20, 22, 23. *Col.* 1. 18. and that we are commanded onely to heare him, *Deut.* 18. 15. *Act.* 3. 22. and 7. 37. *Matth.* 17. 5. 2 *Pet.* 1. 17. and that whosoever will not heare and obey him, the Lord will require it at his hands, *Deut.* 18. 19. *Act.* 3. 23. *Mat.* 7. 26, 27. and hereby wee know wee love God, and hee loves us, when we keep his Commandements. 1 *John.* 2. 3. and 5. 2, 3. Now then, if wee cannot keep faith and a good Conscience, in obeying all the Commands of Christ, so long as we assemble our selves with you, then are wee necessitated to seperate our selves from you, but that wee cannot keep faith and a good Conscience so with you, these Scriptures proves, compared with your practise, 2 *Thess.* 3. 6. 1 *Cor.* 5. 11. 2 *Tim.* 2. 21. and 3. 5. *Ephe.* 5. 1. to the 14. with many other Scriptures, but in the mouth of two or three witnesses every truth shall stand; now then, so long as you denie to follow the rule of Jesus Christ, and are not obedient to his commands, but reject the Word of God, which is given by Christ for the purging of the wicked from the godly, and the seperating the precious from the vile, as *Matth.* 18. 15, 16, 17. 1 *Cor.* 5. 4. 5. 11. 13. wee are bound in obedience to *JESUS CHRIST*, to leave you, whilst you remaine obstinate to him, and joyne together, and continue faithfull in the order of the Gospel.

And

And as it is with a naturall bodie, which is greedy to receive in all, yet wants power to voide the excrements, must needs become a rotten, filthie and uncleane body, even so it is with all false ſpirituall ſtates, who by Power and Authority given to them by the Civill Magiſtrate, are ſo haſty to command all, both rich and poor to ſubject to their Worſhip, whether their Conſcience be brought over to ſee it a truth or no, or elſe they may not live amongſt them, or uſe any traffique with them, *Rev.* 13.16,17. and having ſo received them into the common Gorge of their Church, have not power to digeſt them into better converſation, nor to caſt them out as durt and dung, though incorrigible; this Congregation or Society muſt needs become rotten, filthy and impure, *the hould of all foule ſpirits, and a Cage for every uncleane Bird, Rev.* 18. 2. now I would but appeale to any reaſonable religious men, whether *England* hath not at this time in her as hateſull birds as any nation whatſoever? and whether there be not at this day an authoritie to force in all to Worſhip; the daily experience of this may be ſeene by the practiſe of thoſe which would be owned the moſt knowing learned men of our times, who will have men to Worſhip with them againſt their wills, and ſo makes them at the beſt but formall hypocrites, and therefore when theſe things doe ſo appeare, is it not high time to hearken to the voice of the Apoſtle, *Act.* 2. 40. to ſave our ſelves from ſuch a generation, and to come out from them, *Rev.* 18. 4. now if theſe ſpoken of, with many others, which might be brought, as the quenching of the ſpirit, and deſpiſing Prepheſie, ſo that no man may ſpeake in your publike exerciſes, but one that hath the ſame Call and power, as thoſe whom you now have caſt off, contrary to theſe Scriptures. 1 *Pet.* 4.10. *Heb.* 10.25. *Colloſſ.* 3.16. *Ephe.* 4. 15,16. 1 *Cor.* 12.7,8. and 14.24.26.31.39. as alſo all your ſuperſtitious Conſecrations, to the great deluding of poor ignorant people, and ingaging them againſt thoſe which worſhip any where ſave in your High Places, contrary to theſe expreſſe Texts of Scripture, *Joh.* 4.20.24. as alſo the continu-

ing of Tythes and offerings of the people, as if Christ were not come in the flesh, as if the Clergie of that Kingdom were the tenth part of that Kingdome for number, when as they themselves will tell God in their Prayers, *That the harvest is great, but the Labourers are but few*, an act so unjust by them to be demanded, that reason would abhorre, that a *few* men in a Kingdome should have the tenth part of the riches of the Kingdome, and yet so eagerly persued by them, that though the paying of it, be to the undoing of men, they will have it, and therefore following men of Authority, at bed and board, in Pulpit and Private Chamber, to have power put into their hands to that end, as likewise their crueltie in refusing a place of buriall in their consecrated ground, except they have so much money, as perhaps the parties have not in all the world to give them, all which considered, with many more, I desire you to consider of, and if yet it be not a sufficient ground to you for the confirmation of our just seperation; yet know it is to us: and unlesse you can shew us that Christ Jesus is not to be hearkened unto as well in those Scriptures given for the establishment of the New Testament, as *Moses* was in the establishment of the Old, and under the penaltie of the same and greater judgements then was inflicted upon the breaches of the same, as *Heb.* 2. 1. 5. and the Third *chap.* from the first verse to the ninth, and *chap.* 10. 21. to 31. and *chap.* 12. from 22. to the end doe declare; and therefore wee cannot, nay we dare not but continue in this our practise, and witnesse the truth of it, even by sufferings, though others oppose it.

QUERIE. IV.

What warrant have you to admit into your seperate Congregations silly seduced servants, children or people?

Ans. I see our seperated Congregations sticks very hard upon your stomack, therefore as I have laboured to help you

to digeſt our ſeperation, ſo I hope I ſhall give you ſomething from the Word of Truth, that may remove your imbitterednesse of Spirit againſt our Congregations: and firſt know this, that that infinite Love which hath redeemed a people to God, out of all Nations, tongues, and kindred, hath alſo made them Kings and Prieſts unto God, to reigne with him in his ſpirituall Kingdome here on the earth, *Rev.* 5.9,10. and that all thoſe which are begotten by the immortall ſeed, 1 *Pet.* 1. 23. even thoſe new-borne babes that have taſted of the Lords bountie, and come to that living and precious Stone, the Lord *JESUS*, being themſelves *living ſtones, are built up a ſpirituall houſe, being made a holy Prieſthood, to offer up ſpirituall ſacrifices, acceptable to God by JESUS CHRIST*, 1 Pet. 2. 1. to the 11. verſ. *and being quickned by Chriſt, are raiſed with him, to ſit together in heavenly places. Eph.* 2.5,6. *being by one ſpirit Baptized into one body.* 1 *Cor.* 12.13. *The old man being buried with him*, Rom. 6.4. and the *New man* put on. *Gal.* 3. 27. *Col.* 3,10. *thus having an entrance to the Father, the building being thus coupled together, by the ſame ſpirit, groweth to an holy Temple*, and ſo becomes a habitation to the Lord, *Epheſ.* 2. 18. to the 22. which aſſemblie wee are not to forſake, *Heb.* 10. 25. but to exhort one another daily, *Heb.* 3.12,13. having received gifts in ſome meaſure by the ſame ſpirit, we are accordingly to diſpence them for edification, 1 *Cor.* 12.47. 1 *Pet.* 4. 10. *Rom.* 12. 3. to 9. to theſe Congregations, hath Chriſt promiſed his preſence, *Matth.* 28.19,20. and 18.19.20. *Rev.* 7.13,14,15. & 21.2,3. and 22.13. Now then, if we can prove our ſelves to be ſuch Congregations as are before ſpoken of, or at leaſtwiſe, ſuch as ſincerely and truly ſtrive, according to the light we have, to be ſuch; then I hope you will be ſo farre from diſpiſing ſuch gatherings of the Saints together, as that you will not denie them to receive in members, and to diſpence ſuch gifts for the edifying one of another, as the Lord hath given us, and this I ſhall labour to doe in the Anſwer to the next querie; and whereas you demand what warrant wee have to receive ſilly ſeduced Servants, &c. Wee anſwer, it is

well knowne to you, wee receive in none as members with us, but such as have been Members of your Church at the least sixteen, twenty or thirty yeers, and if they be silly when they are received Members amongst us, surely they were marveilous silly when they were received members amongst you, and it should seem, they have received, by your own words, little Edification in their so long membership with you, and therefore it doth behove them, whom you say are so silly, to look out also where to be better instructed, who have received so little benefit in so long time by your Ministery, lest they perish in their owne ignorance and blindnesse, and therefore herein you would doe well to take our Saviours advice, *Mat.* 7.3,4,5. wee know it is no strange thing for those that desire to walke in the straight wayes of the Lord, to heare themselves despised and reproached with these and farre greater aspersions, but however, that such as are so esteemed of by you, have a right to be received into the fellowship of the Saints, these Scriptures prove, which I pray you examine. *Prov.* 9.1. to the 7. *Isai.* 14.32. and 18.7. 1 *Cor.* 1.26. 27, 28. *Rom.* 14.5.

QUERIE V.

How can you vindicate by the Word of God, your Anabaptisticall way, from the sinfull guile of notorious Schisme, and desection from all the Reformed Churches?

Ans. They that run may reade what fire this pen and heart was inflamed withall in the writing and inditing this querie; but first of all, if by *Reformed Churches*, you mean those Churches planted by the Apostles in the Primative times, which are the platforme for all Churches in all ages to look unto, to be guided by these Apostolicall Rules left them; wee then shall vindicate by the Word of God our Anabapticall way, as you are pleased to call it, from that guile; and first, although wee confesse our selves ignorant of many things,

which

which we ought to know and desire, to waight daily for the further discoveries of Light and truth, from him which is the only giver of it to his poor people, yet so far as we are come, we desire to walke by the same Rule they did, and first of all, wee Baptize none into Christ Jesus, but such as professe faith in Christ Jesus, *Rom.*6:3. by which faith they are made sonnes of God, and so having put on Christ, are Baptized into Christ, *Gal.*3.26,27. and that Christ hath commanded this, and no other way of Baptisme, See *Matth.*28.19. *Mark.*1.4, 5. *Luke* 3.7,8. and that this also was the Practise of the Apostles, See *Acts* 2.41. and 8.12.36,37 and 10.47,48. and that being thus baptized upon profession of Faith, they are then added to the Church, 2 *Act.* 41. and being added to the Church, wee conceive our selves bound to watch over one another, and in case of sinne, to deale faithfully one with another according to these Scriptures, *Levit.*19.17,18. *Matth.* 18.15. and if they remain obstinate, to cast them out, as those that are not fit to live in the Church, according to that Rule, 1 *Cor.*5.4,5. *Matth.*18.19,20. by all which, and many other parteculars I might name, it appears through Mercy, we can free our selves from that guile; and truely, if your eyes were opened to peruse your own practises and wayes, you would then see wee could better free our selves from that notorious guile of Schisme from those *Reformed Churches*, then you can free your selves from the notorious guile of Schismying from *Rome*; For 1. You hold their Baptisme true, their Ordination of Ministers true, their maintenance by Tythes and Offerings true, their people all fit matter for a Church, and so true, and yet you will seperate from them for some Corruptions; now for our parts, wee denie all and every one of these amongst you to be true, and therefore doe seperate from you; so then, when you have made satisfaction for your notorious Schisme, and returne as dutifull Sonnes to their Mother, or else have cast off all your filthy Rubbish of her abominations which are found amongst you, we will returne to you, or shew our just grounds to the contrary.

QUERIE VI.

Whether you, and such like pretended Teachers as you are, be not the Persons Carractrised and condemned in these and such like Scriptures following, Matth. 7. 15. Act. 20. 29, 30. Rom. 16. 17, 18. 2 Tim. 3. 6, 7, 8, 9. 2 Pet. 2. 1, 2, 3. 17, 18, 19. Jude vers. 4. 8. 10. 12, 13, 14.

Anſ. Although (as far as I am acquainted with my own heart) neither I, nor such as I, am thirsty after revenge, yet we could desire that the LORD would be pleased to manifest the innocensie of our Spirits, and uprightnesse of our intentions in all such our actions against such false suppositions, or rather Calumnies cast upon us, I shall only Cite one of those Texts, and comment a little upon it, *Matth. 7. 15, 16.* the words are these, *Beware of false Prophets, that come to you in sheeps clothing, but inwardly they are ravening Wolves*; yee shall know them by their fruit; Christ Jesus himselfe makes the best description how these false Prophets may be knowne, which is by the observation of the fruit, Christ in these words compared implicitely, a true Prophet to a sheep, now it is the nature of sheep to be harmlesse, silent, and to feed in the Commons, where the shortest pasture usually is, so is it the propertie of a true Prophet of Christ, to be harmlesse in his conversation, silent under all his sufferings that hee meets withall from unreasonable men, and to be contented with the meanest enjoyments of this World, so hee may honour Jesus Christ in his condition, no way warring after great matters, in compelling men by a law to feed in the fattest pasture in the land, and as the Apostle *Paul* saith, *2 Cor. 10. 3. though we are in the flesh, we doe not warre after the flesh.*

But a Wolfe, even in Sheeps clothing, to which false Prophets are compared, even whilst they are thus clad, may be knowne by their fruit, which will appear in these two things, First by their ravenous disposition, and secondly, By their often snarling with their teeth; so you shall find false Prophets

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in ſheeps cloathing, they are alwayes ravening after Honours, and therefore, like frogges, creep into Kings Houſes, that they may be looked upon as fellowes with the beſt of the Kings houſhold ſervants, and ravening after riches, to feed in the faireſt paſtures of a Kingdome, Crying, give, give, and therefore runne from Living to living, where they may have the greateſt enjoyments of the World, and ſecondly, they will alwayes be ſnarling with their teeth, that is, ready to devoure and perſecute all that ſhall by their practiſes in a way that is more holy then their owne, derogate from their honours and names, and fatt enjoyments in the World; I ceaſe to apply this, but deſire the Lord to give you diſcerning eyes, to ſee betwixt Light and darkneſſe; thus at preſent have I given you a briefe Anſwer to your Queries, leaving them to the triall of truth, and you in the peruſall of them, to the direction of him that leads into all truth, ever reſting,

Yours ſo farre as he ſhall

know his duty,

WILLIAM KIFFEN.

FINIS.